

TradCards

A magazine for the trad inclined

Volume 1



A New Pope



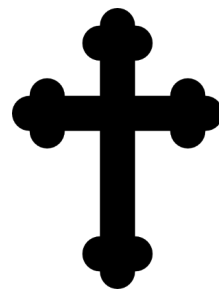
“A zine for the trad inclined”

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Liturgy Wars: A New Pope

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Anthony Schneider

So echoes the thoughts of the entire Catholic world. We have a new Pope, that is quite clear, but is he liberal? Is he conservative? Is he Trad? Is he Pro TLM? Is he Anti TLM? Does he even care? Cardinal Robert Prevost, now Pope Leo XIV, is a seemingly vexing character. But what do we know about him for certain? He most certainly is a Pope of many “firsts”. He is the first Pope that can sing along with Springsteen: Born in the USA. He’s also the first BOOMER Pope, being born (1955) solidly in the middle of that eternal generational cohort and coming of age during the so-called “New Advent” of Vatican II and the birth of the Novus Ordo. He’s an ardent and influential member of the Augustinian order (the first to be Pope), who spent most of his ecclesiastical career in Peru: becoming a

naturalized citizen of the country in 2015. He is also the first Pope to have a pre-existing *Twitter* account dating from his Episcopate: the few barbed tweets aimed at Trump and Vance are some of the only signals of his socio-political leanings.

Unlike Francis, he brought back the papal vestments of the red mozzetta and stole and chose an existing papal name with auspicious heritage. While at the same time it was Francis himself who elevated him to the College of Cardinals, appointed him Prefect of the Dicastery of Bishops and President of the Pontifical Commission for Latin America. His rise within the Roman Curia can only be described as meteoric, with these appointments and elevation all occurring in 2023 – which sheds some scrutiny on his seemingly surprise election. While he was named by some outlets as a potential ‘Papabile’ in the run-up to the Conclave, his status as an American-Born prelate kept him mostly out of the spotlight. While Francis could be considered the first geographically ‘American’ born Pope, his Italian ethnicity blunted the significance of a Pontiff from the new world.

One of the more entertaining pieces of media to come from Leo’s election is a video of the reaction of the mostly Italian crowd gathered in St. Peter’s square. As the Proto-Deacon of the Conclave announced the name of Cardinal Prevost in the customary Latin, a clearly confused murmur falls over the crowd that just moments before was cheering. Robertum Prevost? The only Robert most of them were aware of was probably Robert Sarah, but Prevost? Who’s that? Just before the relative silence reaches an awkward length, one Italian grins, recognizing the new Pope’s identity. “Americano” the man says to his friend amusedly. One can almost feel the collective horror that must’ve been forming in the

stomachs of the fellow Italians around him.

While the elections of a Pole and a German once seemed like historical anomalies, what we are witnessing now is entirely without precedent. Both JPII and Benedict were from the Old World, from peoples of long histories with equally old languages and culture, and whose motives and focuses relatively easy to speculate on. In contrast, we have an ethnic mutt of a Pope (I say this with no enmity) who grew up a fan of the Chicago White Sox watching Howdy Doody. Notwithstanding his ecclesial connection to Peru, Pope Leo will forever be defined as the “American Pope” for better or for worse. It seems that fate continues to deign our country to have incredible influence in all spheres of life. Is there nothing left on the face of this planet completely untouched by the seemingly omnipotent land of the free?

But how will this Petrus Americanum lead the Church Militant? In terms of focuses, he has signaled explicitly he wishes to confront novel social developments like his Leonine predecessor. The potential destabilizing effect of Artificial Intelligence is something he has drawn particular attention to. Admittedly a laudable and ambitious goal. As mentioned earlier: it’s obvious he had a very good relationship with Francis. Already, he has sentimentally — if not yet officially — ‘canonized’ Francis, even referring to him on Twitter as ‘praying for us from heaven.’ But unlike everyone’s favorite Argentine, courting controversy from the beginning, Leo has been decidedly... boring. Yes, boring. This is a good thing. Much remains to be seen this early on, but it seems like a return to the boring normalcy that used to surround public reporting on the Papacy is starting. The world has forgotten not every Pope need be a John Paul II or Francis. For us Trad however, this boredom is a welcome respite as well as a slight annoyance. The fact remains: The Latin Mass question remains unanswered. If Leo ‘sits on his hands’ on the topic for the entirety of his Papacy he certainly wouldn’t make it worse. But *Traditiones*

Custodes was so uniquely bad, it almost demands an answer, and ignoring the question entirely would be tacit support for this status quo of liturgical repression. Will Leo overturn or modify *Traditiones Custodes*? This is the question all of us on the Traditional side of the aisle wish to know. While everyone appreciates a good mozzetta and stole, and the Papal Apartment returning to its rightful place, such public displays of traditional normality are moot if something is not done to address the deep wound created by this most unfortunate document.

For now, we wait — in that strange mixture of hope and apprehension so familiar to Trads. Pope Leo XIV may wear the mozzetta, but whether he will lift the yoke placed on the Latin Mass remains to be seen. Silence can be prudent, or it can be cowardice. Time will tell which it is. But one thing is certain: the faithful who have clung to the Mass of the Ages and the faith as it was always taught will not go quietly into liturgical exile. We are watching.



America's National Mission; Divine or Demonic

Antonio Balthasar

America is in dire need of a change in its national vision, its purpose to exist on the world stage. If the United States continues down the path it is on, it will be a country deadlocked on self-immolation and eternal fire. Some look to what is being done in other countries and want to copy their methods and ideas to make America prosperous. Others meanwhile look to the past, to what their ancestors accomplished. They view the pages of history and see something sparkling with fire. They desire to bring about a rebirth of American Exceptionalism, that ideal of America as an exceptional land with its own purpose to exist, to be a nation of liberty and freedom, and to be a shining example to the whole world. It all sounds beautiful, especially to a populace like the American Right, who wish to sweep clean the rot taking over the nation in plain sight. The problem I have with this ongoing ideological fad is that it is attempting to turn the clock back on the same narrative, the same mindset that brought America to where it is today. This narrative is tied with two self-inflicted poisons which must be cleansed if Americans wish to be happy and free.

The first and older poison is that of false religion. Protestantism, although tame and dying at this moment, is still a cultural bulwark of the American people and their collective consciousness. Henry VIII, King of England in the 1500's, is the origin of the English and American variety of this error. For his own reasons, he created a national church and separated his own kingdom from union with the Roman Catholic Church. This is even mentioned in a Dennis Prager University video, "Why you should be a nationalist: 5-minute video". Henry is praised here for putting his nation before the Apostolic and Catholic Church, the Church who watched over England as a father for over a tho-

-usand years, instructing little England in the Gospels and giving the people the Sacraments they needed for eternal life in Heaven. What is not mentioned by PragerU is the reign of terror under Henry the Apostate, and his scars upon England. Those who did not accept the new church, those who refused to acknowledge Henry as self-appointed supreme ruler of the Church of England, were jailed and even killed for treason. This was followed by the cultural self-destruction of England, as many monasteries and churches were closed and destroyed for political control and financial gain. Next would come Elizabeth I, who solidified the split between England and the Church. England today is in ruins, and a lot of her core issues start

with this rebellion against the church for the temporal good of the nation. Our focus in this essay is America however, so let us look at where she comes into play.

By the time that the first English colonists arrived in America, not even the state church had sway over all of the people. New sects and teachings had emerged, and the untamed North American lands would be lorded over by the Puritans, an extreme sect of Calvinists. These people have been taught from cradle to grave to hate the Church as one should hate the devil. For centuries in Colonial America, anything associated with Catholicism was banned, including the celebration of Christmas. This rabid Anti-Catholic worldview colored



the Indian tribes, recreation, family, and how to run their government. This collective experience gave birth to one part of the early and modern American narrative. Specifically, these early Americans would view themselves like Israelites in Canaan in the Old Testament. All the nations surrounding them were idolaters, and they, the Puritans, had to be a shining beacon of hope for the world. Only they could bring the people of the world salvation, and everyone else was not favored by God. When America lost her Puritan identity and any religious faith in God, this

mindset of being a unique nation with a salvation mission for the world remained intact. False religion made America insane. It believes itself to be the sole interpreter of God and the only instrument of His will upon Earth.

The second cancer in the American experience is the glorification of rebellion and revolution against the government. The Revolution here in America is treated as a

holy war, waged against a demonic power which existed solely to oppress the people. King George III is viewed as an evil man, and the sometimes radical actions taken by the "Patriots", such as tarring and feathering government officials and people sympathetic to the King, or the lies printed in newspapers, are seen as necessary for freedom. The loyalists, the people who remained loyal to their government, are painted as slavish, and their fidelity is seen with disdain. With this attitude solidified in blood and soil, the American imagination has an innate hatred of authority and a desire to support revolution and rebellion, both inside and outside of the borders of the country. In foreign policy, America has directly caused the

rise of Masonic and Anti-Church governments in Latin America, the forced liberalization of Japan after WW2, the transformation of Puerto Rico into an island of experimentation upon the people, the loss of Catholic influence and



power in the Philippines, and the death of the last Catholic monarchy in Western Europe after WW1, with Woodrow Wilson to blame for the dissolution of Austria-Hungary and the forced abdication of Blessed Karl I. In domestic policy, this attitude was faithfully followed by the South, and the nation went into civil war less than one hundred years after its inception. All forms of authority outside of the federal government are continually abolished in the name of “liberty”. State and county governance is greatly weakened, private communities and the right of association are under tight regulations, and now, the family unit is under attack by a state using its resources to try and normalize sodomy unions as “gay marriage”. The American Democratic party today is but the group most loyal to following the gospel of the revolution to its logical conclusions.

We in the dissident right find ourselves at a crossroads. If we ever get power in American politics, we have an obligation to use it. This means we cannot stay as a group with a common enemy and no real positive unity. We must be a people with common goals, a similar worldview. We can disagree on smaller details, but we must ask and affirm, what will direct our steps? What is America, and for what reason does this nation exist? For some, they seek to try and turn the

clock backwards. They seek a different interpretation, a new run of the American experiment. They accept the Protestant revolt and unjust rebellion against the crown, but they want a different path forward from those two

starting points. I believe this is a dead end, and will lead to a similar or even the same conclusion again in time, a nation of no obligations to God or natural authority. As for me, I will love my nation and fellow citizens, but America can never be our author of morals, our narrative. We must instead unplug from this sick story. We must walk according to the road God has laid out for us. What should America do to be saved? What can we do, as Catholics, to save America? First, I propose we dump all talks of national fatalism, of already treating America as beyond saving. Such talk ignores the early centuries of the Church, where the blood of martyrs would not destroy the pagan and wicked Roman Empire, but save it, and purify it. It would go on to last a thousand years more.

Secondly, we must pray for the conversion of America and of her peoples. This includes all Protestant denominations, such as the Baptists and Methodists and other such groups who are not Catholic. This also includes the schismatics, heathens, secularists, and all other peoples.

Thirdly, we must do good works in public and in private. The Ten Commandments with the corporal and spiritual acts of mercy will be our guide for this. I also recommend little actions to remind people around you of God, such as pray-

-ing over your meals, proclaiming “Merry Christmas” instead of “Happy Holidays”, refraining from using words like “luck” or “karma” and replace with “grace” and “justice”, and saying “God bless you” after someone sneezes. These actions will show others how a proper Christian should act, and private actions will help to keep ourselves shielded against hypocrisy and lukewarmness.

Fourthly, I recommend that us American Catholics learn about American history, politics, culture, and its ideals through a Catholic perspective. This is the most difficult step for anyone with love of country, for it will come with heavy revelations of the public sins of the United States. It must be done however, for patriotism is love of country for the sake of Jesus Christ.

Lastly, we must, to the best of our ability, in the place God has put us, advocate for the public recognition of the Kingship of Jesus Christ and for Catholic reform in our government, on all levels, from county to the federal govt. The United States government is officially secular and has done much to try and keep God away from politics. This must end, for politics always includes a public religion, and ours right now is the false religion of Liberalism.

With these and some more steps, we will do what needs to be done: the purification of our culture, and the reform of our government. God has purified Rome, Britain, Ireland, the Magyars, the Slavs, and many other peoples and nations before. We must above all have hope in the the Living God and the Church which He gave us. Through this, America can be saved.

I would like to add an extra step here. Devotion to Our Lady, the Blessed Virgin Mary, will bring about the salvation of souls and the purification of America. Lady Liberty cannot save anyone, but the prayers of our Mother can rescue America from falling into Gehenna.

Ardour They Fall

Alex Clarke

Every virtue has its wrinkles. Sometimes patience is misspent by just waiting around for things to happen. Zeal, however much good it might do, also lies at the heart of many problems, particularly for converts. I experienced two phases of convert zeal – but had only ever been warned about the first one I encountered on my “faith journey.”

Going through RCIA, I found myself arguing with Protestants, a habit that theologians warn against because one can’t be a good representative of the church during the uncertain transition of a convert. I find this zeal is especially severe in Muslim converts who are faced, in essence, with fighting their entire families and communities (a fact which makes CCC 841 especially insulting) – yet the more they reject their old selves by wanting to nail bacon to a mosque, the more they are stuck in the past and end up defining themselves by a negative.

When I found myself abandoning RCIA and moving directly to catechesis and baptism by the SSPX, I embraced a resurgence of the zeal of the convert. At a diocesan TLM, getting accused of schism (no doubt motivated by a similar “zeal in uncertainty”) led me to halfway expect a fight every time I ventured out of safe harbour. In one case, after an FSSP mass, I was the one picking a fight, which did little but broadcast to everyone present “Please be patient, I have autism.”



Some look back in anger. I look back and cringe.

Now, the SSPX is a thorny subject, and that isn't always the Society's fault. The amateur theologian needs to constantly bone up on a checklist of dos and don'ts to determine if he can even receive communion. Zeal may create a divide, but that will rarely be the intent; one's heart may be the right place, and some charity is called for if only because both sides know the feeling of gnashing their teeth in uncertainty.

JP II declared the SSPX anathema. The Society ignored the declaration, and Benedict later lifted it. Francis gave token concessions to them, which seemingly everyone ignored. Hence if Pope Leo were to declare the Society in full communion, there would still be a crowd of obstinates denying that papal edict. (Who's the schismatic now?)

Zeal can become an immune response to uncertainty. The scruples that once protected a person from actual sin become inflicted on every passerby, especially on the Internets. In one experience, I saw a fellow go full tradtard to criticize dancing because it motivates pride and peacocking to be the best man in the room. (He insisted he wasn't a homosexualist, but if you're dancing with a woman yet thinking about the other men present, this might be a good indicator.)

I mentioned in the Tradtard® chat that my priest told a story from when he was principal at an SSPX school. He received complaints from many parents opposed the tale of the heroic Roland because there was a bishop in Roland's company slaying Moors. Or think of Filipinas, the sisters in Christ who tend to be worst

offenders in zeal. They seek to become *Obergruppenführeren* of whatever committee made the mistake of letting them in. They should be handled as we used to handle conversos – and perhaps as the object of an inquisition immediately following the rustication of the Modernists.

The ultimate example comes from the early church. A multitude of Catholics in the age of persecution talked a big game about martyrdom, threatening to march into the emperor's palace and declare their faith. Yet a multitude betrayed that same faith. We aren't supposed to go looking for martyrdom, as it is rash to seek death even if cowardly to evade it. But beyond that, it's selfish to seek martyrdom because your own drive for heaven nullifies whatever Christian charity you might otherwise have. Here I would critique the most ardent of tradtards, who soak in performative persecution and therefore refuse to evangelize, sometimes turning visitors away at the door. Still, I can't help but laugh at that Christmas mass which the Filipina-in-chief

canceled due to "unauthorized group-chatting" – all because a couple of would-be congregants shared the poster she herself had made.

This is not to rebuke the zeal of a seemingly bygone age. And I'm not advocating ambivalence, which I detest, most of all when a person comes off as determined and righteous about fence-sitting and sowing discord. The Orthodox and the Protestants bicker among themselves, a trap we must not fall into. True righteous zeal, if we can grasp it, unites us strongly behind a common goal and a global crusade of hearts and minds.

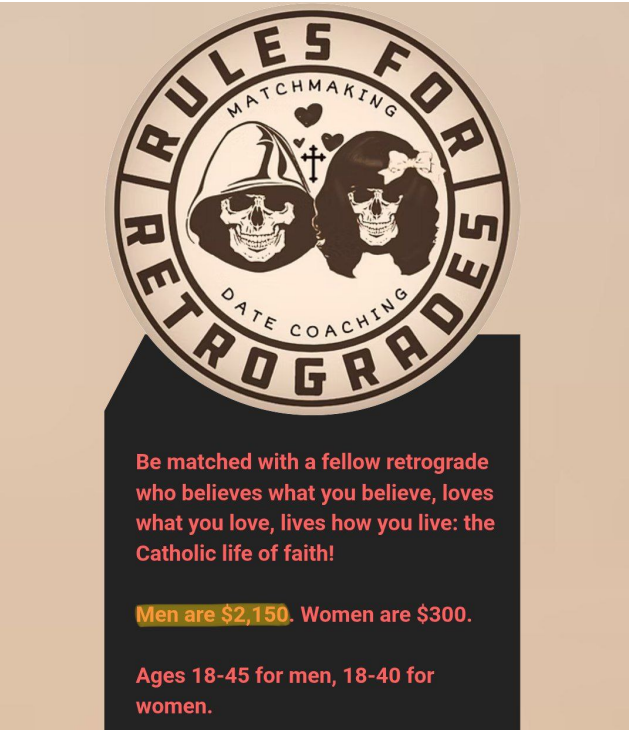
Art, Photography, & Misc



An interesting piece I saw during my visit to the Vatican. Aquinas' works triumphing over paganism, judaism, and Islam. - Mors



"I am a Luce Lefebvrst"



"What's the going rate for a Trad-Wife these days anyway?"